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CHRISTIAN HERALD.

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OUR readers will no doubt be pleased to hear, that **THE LIFE AND WRITINGS OF THE LATE MRS. ISABELLA GRAHAM** are published, and ready for delivery. Considering the high estimation in which the memory of that blessed saint is held by so many who knew her worth, and especially by those who, enjoying the advantage of an intimate acquaintance, constantly witnessed the exercise of those graces which adorned her Christian character, it will be regretted that so small a number as one thousand copies only of that book have been printed; and the more so, as the profits arising from the sale of the edition, are, by the generosity of the proprietor, to be devoted to the benefit of two excellent institutions in this City, "The Society for the support of poor widows with small children," and "The Orphan Asylum Society."

The above mentioned work is divided into three parts.

*The first* is a sketch of the history of her life, written with a view to point out the various ways in which an all-wise and merciful God was pleased, through many trials, to conduct to glory this chosen vessel of his grace; as well as to elucidate certain incidents and remarks contained in her writings.

*The second part* consists of her *devotional exercises*, extracted from a journal in which she was in the practice of recording her Christian experience. They are the effusions of her soul, when, retired from the world, she communed with her covenant God, and poured out her heart before him without reserve. With these are connected her observations on certain passages of Scripture, which she selected for her frequent meditation in the view of her latter end, and which she styled, "*Provision for my last journey through the wilderness, and passage over Jordan*;" also some favourite hymns analogous to the subjects of her exercises.

*The third part* contains some of her *Letters*, written occasionally to different persons, on various subjects; also two of her addresses to 'the Society for the relief of poor widows with small children,' over which she presided for several

years with much dignity and usefulness ; and an address to a Society of young ladies in this City, formed for the purpose of instructing the destitute children of the widows and the fatherless.

In the early dedication of herself to her Maker and Redeemer, in the various events and circumstances which chequered her earthly pilgrimage, and especially in the incessant cultivation of *personal religion*, we behold the means by which this mother in Israel became possessed of those distinguished attainments in Christian knowledge, experience, and holiness, which shed such a lustre upon her walk and conversation, made her so eminently useful, and raised her so high in the esteem and affection of her numerous religious friends and acquaintance.

Her devotional meditations breathe a spirit of profound self-abasement ; of mourning for sin, and anxiety to be delivered from its power and defilement ; of unwavering reliance on the '*finished righteousness of Christ*,' for justification ; on *the Lord her strength*, and the influences of his Holy Spirit, for support, guidance, comfort, and sanctification ; of child-like acquiescence in the will of her heavenly Father, concerning all that pertained to her and hers ; of earnest desire to be weaned from a world that lieth in wickedness, to become more conformed to the image of her divine Redeemer, and better qualified for the inheritance of the saints in light. How sincere was the expression of these dispositions of her soul, the tenour of her deportment through a long life has abundantly testified ; and the fruits of her trials, her faith, and her patience, have been sealed by a peaceful and blessed transition from a world of sin and trouble, into that *rest which remaineth for the people of God*.

In her Letters, we discover her accustomed purity of style, appropriate diction, correctness of sentiment, maturity of judgment, and knowledge of the human heart, combined with the tenderest sensibility and meekness of disposition,---an enlightened, fervent, unfeigned piety, and the most affectionate and earnest solicitude for the spiritual and eternal welfare of those whom she addressed ; which never failed to interest, to ingratiate, to instruct, and to edify.

We regret that the portion of other matter allotted to this Number, will preclude the insertion in it of some extracts from those valuable writings. We shall, in some future Numbers, occasionally insert a part of them, for the pleasure and edification of those of our readers who may not have the opportunity of perusing the book itself.

**A Memoir on the subject of a General Bible Society for the  
United States of America.**

[Continued from page 38.]

LET us now examine the instrument employed by those Christians, and compare it with the means which we have used.

It is believed, that throughout the vast dominions of Great Britain, there is but *one* independent Bible Society. That one is *The British and Foreign Bible Society*, established in London. In the true spirit of the religion of Christ, it is a *foreign* as well as a British Society : regarding all mankind as brethren, this Society extends its benefits to all. Having but one object in view, and that no other than the dissemination of the pure word of God, it invites the co-operation of Christians of every name ; and, to secure this co-operation, it gives to every Minister of the Gospel who subscribes to its funds, a vote in the management of its concerns. This Society, therefore, does what no Society ever did before ; it brings together the most discordant sects, and unites their efforts in promoting the glory of God, and the salvation of man.

A Society, pursuing an object so simple and yet so noble, by means so noble and unexceptionable, was not long without assistance. The Christians throughout Great Britain seconded the views of their brethren in London, and established *auxiliary* Societies throughout the empire. These Societies are not auxiliary in name alone : after defraying their own contingent expenses, they transmit the residue of their funds to the parent Society, and generally receive in return Bibles at first cost, to the amount of *one half* of the sum remitted. By this arrangement, the auxiliary Societies relieve the parent Society from the labour of distributing Bibles in those districts in which the auxiliaries are established ; while they augment its funds to a wonderful amount. As the parent Society has its auxiliaries, so the auxiliaries have their associations. The sphere of action to an auxiliary is generally a county, or populous city : this county or city is divided into a number of small districts, and in each district a small Society is organized, called a Bible Association ; each member of the Association contributes at least one penny a week, and with the funds thus raised, the Managers of the Association purchase Bibles for the supply of the destitute in their own district ; and the residue is paid into the treasury of the auxiliary, whence it is finally sent to the parent Society in London. Thus, through the medium of 466 auxiliaries,

and some thousands of Associations, scattered throughout the British dominions, from Edinburgh to Cornwall; from the Cape of Good Hope to St. Helena; from Calcutta to Halifax, is the British and Foreign Bible Society receiving the voluntary tribute of thousands and tens of thousands of Christians; and the blessings of those who were ready to perish, are falling in rich profusion on its founders and supporters.

Can it now be necessary to institute a comparison between the American and British system, in order to prove the superiority of the latter? Can it be necessary to prove that the same funds, when collected into one sum, and placed at the disposal of one Society, are capable of producing more extensive and beneficial results, than when divided into 108 distinct sums, and placed at the disposal of as many distinct Societies? Will it be said that these funds may occasionally be united, as objects, which require more than common expense, present themselves? Let it be remembered, that our 108 Societies are scattered from one extremity of the Union to the other, and that before such an union can take place, the proposed object must be stated to each Society, and the consent of 108 independent bodies be first obtained. But not only must the consent of these Societies be obtained, but they must be first satisfied with the manner in which, and the persons by whom, the proposed object is to be effected.

Owing to the independence of our Societies, and the consequent smallness of the funds of each, no edition of the English Bible has yet been printed for distribution, which the eye of age can peruse with ease. If any object could unite the funds of our Societies, one would suppose it would be the publication of a good edition of the English Bible. Such an edition is now contemplated by the New-York Societies; but at the very time they are soliciting aid for this object, from all parts of the Union, the Baltimore Bible Society has made known its intention of printing a similar edition, and is also soliciting assistance. Neither Society, therefore, can expect aid from the other, and of course there could be no union of funds; nor will either edition be given to the public as soon, nor on as reasonable terms, as an edition printed by one Society, with the united contributions of all, and intended for the supply of all parts of the Union.

In consequence of the impossibility of this consolidation of funds, on our present system, most of the Societies are dependent on the booksellers for their Bibles, and they pay to the booksellers an advance on the first cost of the Bibles,



which, on another system, would increase the number of Bibles distributed, to no inconsiderable amount.

At present there is among our Societies no general plan of operation. It frequently occurs, that Societies send their Bibles within the districts of each other. Thus the Connecticut Society has sent Bibles into New-York, and the New-York Society into the Eastern States. The American Societies have but little intercourse with each other, and are frequently better acquainted with the transactions of the British Society, than with those of a Society in an adjoining State. Even their printed Reports are not reciprocally exchanged. As our Societies move in such contracted spheres, their reports are for the most part destitute of interest; and they themselves excite but little attention, and are unknown at a short distance from home\*. We have no centre of religious intelligence, and therefore no report or publication of any Bible Society can awaken general attention. On the other hand, the Reports of the British and Foreign Bible Society, considering the religious intelligence derived from their numerous auxiliaries and correspondents, are among the most popular publications of the age--have already passed through a second edition, and are read with avidity in every country in which the English language is spoken; and some of them have even been translated into foreign languages.

Our Societies find it difficult to assemble a respectable audience at their annual meetings; but the annual meeting of the British Society is one of the most crowded and interesting assemblies in Britain; attended by individuals from different parts the country, the most distinguished of any in the kingdom for piety, eloquence, and rank.

The British Society is regarded with reverence and affection by her numerous offspring, and can with propriety counsel and direct them in the prosecution of their common object; but among us, what Society may presume to advise or direct another? Some of the American Societies are already departing from that simplicity of design which is the highest recommendation of Bible Societies, and their surest pledge of success--I mean the distribution of the Scriptures without note or comment.

The British Christians have the delightful satisfaction of

\* The author was some time since at a County Meeting within 50 miles of New-York, called for the purpose of forming a Bible Society for the County. The author proposed making the Society auxiliary to the New-York Society. The proposal was strenuously and successfully opposed, on the ground that the meeting was ignorant of the principles of the New-York Society; and a call was made for its constitution--none could be found. Many present had never before heard of the existence of the New-York Society; and a clergyman present opposed the proposal, from a supposition that the Society was confined to Presbyterians.

knowing that they have been instrumental in sending the light of Revelation into the most benighted parts of the world ; and of publishing the glad tidings of salvation in languages in which they had never before been heard. In this exalted pleasure the Christians of America can never hope to share, while they persevere in their present system. What Society among us can expect to publish the Scriptures in the languages of Asia and Africa, when we find it so difficult to print them in our own tongue ? But it may be urged, that although our Societies may not be competent to the publication of expensive editions, yet that the number is so rapidly increasing, that before long there will be no extensive district of our country without its Bible Societies ; and that these Societies will at least supply the want of Bibles at home. Let us not deceive ourselves with this pleasing expectation. The number of our Societies is no test of our zeal in the cause of the Bible, nor does it enable us to estimate the amount of Bibles distributed. No Society is so easily formed as a Bible Society ; almost any pious individual has it in his power to establish one. To a proposal to form one, no objection is made ; it interferes with no religious or political views. A small meeting may be convened at a short notice ; there is but little difficulty in finding persons who will consent to be the *officers* of the Society ; as to private members, they are to be found hereafter, if possible. A constitution is soon agreed on and printed, and thus another Bible Society swells the list. But the amount of money raised, the number of Bibles distributed, is probably never known or thought of beyond the limits of the village or county in which the Society is established. But in England, the amount of the contribution of each auxiliary, and frequently of the associations, is published to the world in the Report of the parent Society ; and the exact number of Bibles and Testaments distributed can at any time be ascertained from the same document.

If further proof be wanting of the superiority of the British system over the American, it may be found in the adoption of the former, and the rejection of the latter, by almost every Protestant nation in Europe. The United States are the only nation that has attempted the diffusion of the Scriptures by means of a number of small Bible Societies, rejecting the aid of a general institution. Russia commenced on the American system ; but the error was soon discovered, and the *St. Petersburg* Bible Society was speedily changed into the *Russian* Bible Society. This change has been attended with the happiest consequences ; and the Russian Society, aided by auxiliary Societies in different parts of the empire, is now

publishing the Bible in *thirteen* different languages. But the Russian Society is not the only national institution of the sort on the continent of Europe: we find there the *Prussian Bible Society*, with an auxiliary at Potsdam; the *Swedish Bible Society*; the *Finnish Bible Society*; the *Hungarian Bible Society*; the *Bible Society of the kingdom of Saxony*; the *German Bible Society*, with a number of auxiliaries; the *Netherlands Bible Society*, with about 30 auxiliaries; and several other general institutions.

When we first commenced our unfortunate system, the British and Foreign Bible Society warned us of our error. "Had," said the Committee of that Society, in answer to a notification of the formation of the Philadelphia Society, which was the first established in the country, "Had it entered into your views, to comprehend as many Provinces" (States) "as could be brought to concur with you in *one institution*, of which Philadelphia might be the centre, the Committee would have regarded your plan as *better adapted* to the accomplishment of your object, and would gladly have extended to it a proportionate degree of pecuniary encouragement."

(To be continued.)

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*Communicated for the Christian Herald.*

It is respectfully submitted to the consideration of several Christians in this City, of the different denominations, whose religion prescribes the duty of celebrating **GOOD FRIDAY as the anniversary of the crucifixion of our Lord Jesus Christ**, whether, on the late commemoration of that day, it would not have been becoming, *in them*, to have desisted, far more than they did, from their usual occupations, and to have kept their stores and work-shops shut; that thus they might have had more leisure to attend to their respective places of worship, and to their private devotions. We all agree to refrain from labour on the 4th of July. Is this merely because it is, by common consent, kept as a day of mirth and jollity? Or, is it rather because we feel grateful to God for the national blessings which we enjoy, and for our being emancipated from a foreign yoke? If the latter reason has weight with us, must we not acknowledge, that we have *far more cause, on Good Friday, with all solemnity*, to celebrate that great event, by which *death was conquered, the tyranny of Satan was abolished, the partition wall between Jew and Gentile was broken down, God and man were reconciled, and an eternal redemption was obtained for us?* Are we pleased

to hear that, in our times, Missionaries to the heathen, like St. Paul of old, preach *Jesus Christ, and him crucified?* And shall we not show too, that the day when we, in this Christian country, especially call to mind *his crucifixion*, is a day that is very highly regarded by us?

Christians belonging to Churches that do not keep Good Friday, are also most respectfully requested to consider, whether, on such occasions, it would not become them to avoid, as much as possible, disturbing the worship and devotions of those who, from principle, think it their duty to set apart such days as holy time. Are not the genuine candour and brotherly love, recommended Rom. xiv., and our common duty to promote the cause of righteousness generally, strong arguments, addressed to all Christians, to show such deference for each other? Surely it may be said, with the strictest propriety, of those who celebrate Good Friday---“He that regardeth the day, regardeth it unto the Lord.”

New-York, 13th April, 1816.

AN OBSERVER.

THE exhibition of the Free Schools, under the superintendence of the *Female Association*, which took place a few days ago, in the large room in Chatham-street, afforded a feast of pleasure to a crowded assembly of spectators. To behold this interesting group of about 400 female children, from 6 to 14 years of age, who, without this excellent institution, might have been left subject to the consequences of a depressed and destitute condition, living in ignorance, and many perhaps exposed to become a prey to vice and wretchedness; now exhibiting cleanliness, decency, good order, cheerfulness, and in numerous instances, extraordinary improvement, was highly gratifying to the benevolent mind. To view their little countenances, while reciting their exercises, brighten with eagerness to please, and win the applause of a large and attentive audience; to witness the expressions of their gratitude to their benefactors, and their respect and affection for their worthy instructresses; to hear the heart-breaking valedictory, pronounced, with faltering tongue, amidst sobs and tears, in behalf of the class who had completed their education, and were about to dissolve the interesting connexion which had endeared them to each other, and to their teachers;—was a scene which could not fail to excite the liveliest emotions in all present.

We feel much pleasure in presenting to our readers the following Report of that highly useful and commendable establishment.

*Annual Report of the Female Association for the relief of the Sick Poor, and for the education of such female children as do not belong to, or are not provided for, by any religious Society.*

THE return of another year has again imposed on the members of the *Female Association*, the duty of reporting their proceedings to the friends of their



institution. They perform this office with feelings of unfeigned satisfaction, and with grateful recollections of the assistance which they have received.

The relief of the sick poor still continues to claim the notice of the Association. To this interesting branch of their duties they have lately directed an unusual share of their attention; and there is reason to hope, that their endeavours to add to the comfort of that afflicted class of their fellow-creatures have not been unavailing.

The instruction of the female children of the poor in useful literary knowledge, and in needle-work, forms, however, the principal object of their care. Two hundred children have been received, and one hundred and ninety discharged, during the last year: and there are, at the present time, nearly four hundred scholars, in their three rooms in Chatham and Henry-streets.

It would not be easy to present an accurate account of the actual progress made by the children in their several studies. It may not, however, be unimportant to state, that it has been, in general, satisfactory to the teachers; and some instances have occurred, in which the scholars have exhibited proofs of great proficiency, and of agreeable deportment.

It is with a continuation of the same feelings of pleasure and congratulation expressed last year, that they again mention, that the schools are conducted by the same teachers. Their acknowledgments are also due to the "Free-School Society," for the generosity with which it still grants them the gratuitous use of the school rooms.

The Association has also equal reason to congratulate itself on the continued reception of extensive pecuniary aid. The second distribution of the fund for "the establishment and support of common schools" in this state, has placed under the direction of this institution the sum of thirteen hundred and thirty-five dollars and eighty-four cents: and the amount of private subscriptions, since the last report, is six hundred and twenty-one dollars. The liberality of these donations has served to renew the grateful impressions of the Association; and, also, to evince the prevalence of a disposition, anxious to diminish the misery, and to increase the happiness, of the human race.

The Treasurer of the Association has paid, during the last year, in the various instances of its expenditure, the sum of sixteen hundred and nineteen dollars and seventy-eight cents.

Nearly eighteen years have now elapsed since the formation of this society; and in the course of this period, it must be supposed, that it has been deprived of some of its members: it is cause, however, of much satisfaction to be able to state, that the present number of the Association is more than usually large; and that, within a few years, several have been added to it, whose accession is esteemed to be truly valuable.

In closing this periodical account of their services, they may, perhaps, be allowed to express the hope, that their efforts have not been unsatisfactory to their benevolent patrons. They have endeavoured to cheer the dreary hours of sickness and sorrow; and to communicate instruction to the young and illiterate mind. Their attempts to promote the great work of education will not, probably, be unacceptable to those, who rejoice in the advancement of the intellectual faculties. In the natural world, it is pleasing to behold the progress of improvement; to see its wild and rugged forms tamed and softened by the hand of cultivation: but the labours of the mental cultivator are still more pleasant and important; under his direction, scenery of a nobler kind is formed and beautified; and flowers of a brighter hue, and of a richer fragrance, deck the features of the landscape.

Signed in behalf of the Association,

MARY MINTURN, First Directress,  
CATHARINE MINTURN, Treasurer.  
MARY M. PERKINS, Secretary.

New-York, 4th Mo. (April) 1816.

*A Circular Letter from the Massachusetts Peace Society, respectfully addressed to the various Associations, Presbyteries, Assemblies and Meetings of the Ministers of Religion in the United States.*

RESPECTED FATHERS AND BRETHREN,

THE Massachusetts Peace Society now addresses you on a subject of the first importance to the interests of Christianity and the happiness of the world.

The crimes and desolations of war have long been a subject of deep regret and lamentation to reflecting Christians. The incessant havoc of human life and human happiness, produced by the custom of settling controversies by the sword, must shock the mind that is not dead to benevolent sympathies and deaf to the cries of suffering humanity, or bewildered by some deplorable delusion.

How great a portion of the history of Christendom is filled with narratives of sanguinary deeds, at the thought of which benevolence recoils and religion weeps! How have thousands after thousands, and millions after millions, bearing the name of CHRISTIANS, been sacrificed on the altars of military ambition and revenge! How have provinces been plundered and depopulated—cities laid in ashes or sacked, unoffending men, women, and children exposed by thousands to indiscriminate butchery, brutality and insult, to gratify the savage and licentious passions of conquering and ferocious armies! Can any intelligent Christian reflect on the immense slaughter, desolation, oppression, and distress occasioned by the wars of Christendom, and not be compelled to exclaim, Does our benevolent religion justify such scenes of wanton barbarity! And “shall the sword devour for ever!”

Whatever diversity of opinion may exist among Christians, as to the *right of self defence*, must they not all admit, that the *spirit of war and revenge* is the reverse of the *spirit enjoined by the gospel*? When the benevolent, peaceful character of our Lord is compared with the warring character of the nations professing his religion, how awful is the contrast! Must it not fill the mind with astonishment, anxiety, and alarm? Could a spirit more hostile to the gospel have been exhibited by these nations, had they been avowedly Pagans or Mahometans?

By reflecting on the present state of the Christian world, and the causes and effects of war, the members of the Massachusetts Peace Society have been led to hope, that something may be done to correct public opinion, and at least to diminish the evils of this scourge of nations and of humanity. Encouraged by this hope, they have been induced to unite their exertions in diffusing sentiments of “peace on earth and good will among men.” In this great work they need, and they earnestly invite, the aid of the ministers of religion of every denomination.

The objects of the society and the means to be employed for their attainment, are stated in the Constitution, which will accompany this letter. If the following inquiries and observations should seem to imply a fault on the part of Christian ministers, still nothing of the nature of reproach is intended. Many, who are represented in this address, have known by experience the power of education and of popular custom; and they can sympathize with others, who have been subjected to the same influence. Such candour as they need, they are disposed to exercise. If in any instance the language which may be adopted shall appear too strong, you are requested to impute it to an abhorrence of an unchristian custom, and not to disrespect towards Christian brethren.

From the history of mankind it is clear, that whether a nation be professedly Pagan, Mahometan, or Christian, the acknowledged ministers of religion have an extensive influence in supporting or reforming popular customs. And may it not be said, that according to their influence must be their responsibility?

The Mahometan Priests may encourage war, and not be chargeable with violating the principles of their own religion; but can this be affirmed of the ministers of the Prince of Peace? Does not his heavenly religion lay the axe directly at the root of that tree, whose fruit is war? Does it not require of all his disciples a temper as opposite to the spirit of war, as light is to darkness, or as love to hatred?

May it not then be feared, that from the influence of education, or some other cause, the ministers of religion in Christendom have failed of duly perceiving and exposing the odious nature of war, and its contrariety to the peaceful spirit of the gospel?

It may indeed be true, that in every sermon which they have preached, something has been expressed or implied in opposition to war. But have they been sufficiently careful to make it understood, that the *spirit of war*, and the *spirit of the gospel*, are at variance? Have they indeed clearly understood this themselves? And have not many of their hearers been left to imbibe or retain the Mahometan doctrine, that those who die in battle, whatever their characters may have been, are safe and happy?

By doctrines and promises of this import the Mahometan Priests and military Chiefs, have excited soldiers to the most bloody and desperate enterprises. And indeed it seems almost impossible that rational beings, who expect a future retribution, should be induced to hazard their lives and their eternal destiny in battle, except under the influence of this or some similar delusion! But have the clergy of Christendom been sufficiently careful to expose and to eradicate this antichristian principle? Have due exertions been made to impress on the minds of *soldiers*, as well as others, the danger of dying either in bed or in battle, with a temper the reverse of *his* who died for them? If the watchmen in Zion neglect to give warning, and the sword continue its havoc, at whose hands will the blood be required?

The friends of peace, who now address you, are aware, that strong prejudices exist in the minds of many in favour of war, as a necessary and justifiable mode of settling controversies; and that it must be a work of time to eradicate these prejudices, and to accomplish so great a work, as the pacification of a world. But they believe that the cause, in which they have engaged, is not desperate; that it is a cause which God will own and prosper; and that those who are for them are more than those who are against them. If all the ministers of religion, and all the friends of peace in our country, should cordially unite in one vigorous effort, the time may soon come, when the custom of deciding disputes by weapons of death, will be regarded as a savage custom, derived from ages of ignorance and barbarity.

The necessity of the war spirit to the safety of a nation, is the great argument opposed to the friends of peace. But does not this spirit expose a nation to the anger of that God, on whom we are dependent for all our blessings? Can any thing be more offensive to a kind father, than to see his children disposed to murder one another? How abhorrent then must it be in the eyes of our heavenly Father, to behold this temper in nations, professing the peaceful religion of his Son! Nay, to witness in them a disposition to exalt the military profession, as one of the most honourable among men, and to give glory to a warrior in proportion to the slaughter and misery which he has caused among his brethren!

In what light must God view the prayers of Christians of different nations in time of war? One class calling on him as the FATHER OF MERCIES, and in the name of his benevolent Son, the PRINCE OF PEACE, to grant success to *this* army; another class calling on the same Father, and in the same pacific name, to give success to *that* army, while each is aiming at the destruction of the other! Can any thing be more shocking, or more antichristian? If such practices in a people, professing a religion which breathes nothing but love, peace, long suffering and forgiveness, be not offensive to God, in what possible way can they incur his displeasure?

May it not also be said, that the spirit of war endangers the freedom and



liberties of our nation, as it tends to increase the power and patronage of those in authority, and to place at their disposal a body of men, who have lost the character of the citizen in that of the soldier—as it tends to bewilder the minds of the multitude by the fascinating glare of military exploits, and by extravagant and inhuman exultations for victories, which have involved thousands of their brethren in death or wretchedness—and as it tends, in various ways, to deprave the hearts of men, to corrupt the morals of society, to encourage a blind, unreflecting, ferocious, and unfeeling character, by which men are prepared to become the *dupes* and the *slaves* of martial and unprincipled leaders?

If we reflect on our local situation, the nature of our government, and the dissensions which exist in our land, will it not be evident that we have far less to fear from the rapacity and injustice of foreign nations, than from the spirit of party and of war among ourselves?

But should there be due exertions to cultivate pacific principles, will they not tend to deprive the ambitious of every prospect of advantage from an attempt to involve the nation in war—make it both the honour and interest of our rulers to study the things which tend to peace, and thus contribute to the permanency of our Republican Institutions?

Does not the very nature of our institutions afford peculiar encouragement to the friends of peace? Is not such the dependence of our rulers on their fellow-citizens, and such their connexion and intimacy with them, that the general diffusion of pacific principles must naturally have an immediate and salutary influence on the government, on its general policy, and its foreign negotiations? May we not rationally hope, that this influence will result in the amicable adjustment of many controversies, and frequently prevent the sanguinary appeal to arms? And shall it be thought impossible or improbable, that pacific principles, and a pacific spirit may be communicated from one government to another, and thus produce a benign effect on the public sentiment of the civilized world?

Can it be denied, that **PEACE ON EARTH** was one object of our Saviour's mission, and of the institution of the Christian ministry? If not, shall this object be any longer neglected by the messengers of the Prince of Peace?

But the temporal peace and welfare of mankind are not the only objects of the ministry; the true ministers of the Gospel propose a still nobler end—the everlasting felicity of their fellow-beings. When this object is considered, in connexion with the temper and practice which is required of men as preparatory to the joys of heaven, how infinitely important does it appear, that every minister should employ his influence to bring warring passions into disrepute, and to excite and cherish the spirit of meekness, love, and peace?

Should it be asked, Why are Peace Societies recommended at this time, when there is so little prospect of another war in our country? the answer is ready: The time of peace is believed to be more favourable to the proposed design, than a time of war. There is less danger that benevolent efforts will be regarded as of a party character, and the minds of men are more tranquil and open to receive the light which may be offered on the subject.

There may be some in our country, who will reluctantly part with the delusive pleasure, which they have experienced, in rehearsing their sanguinary deeds of valour. But we should not despair of gaining even these. They are now influenced by opinions, derived from education and military habits. When they shall know that the morality of the spirit of war is called in question by many intelligent and virtuous men, and that multitudes are flocking to the **STANDARD OF PEACE**, they may be led to pause and reflect; and by reflection, they may become convinced, that the inhuman slaughter of brethren, as blameless as themselves, is not so glorious a thing as they once imagined. They may also be led to doubt the safety of appearing at the bar of Christ with the spirit of war in their hearts, and with hands defiled by blood!

But however it may be with other classes of society, we cannot but indulge the hope, that there will be a general union of the ministers of the Prince of



Peace, for the abolition of war. Will not a moment's reflection convince them, that they cannot preach as Christ preached, without inculcating a temper directly opposed to the spirit with which men fight and kill one another? and that they cannot pray as he prayed, without a temper to love and forgive their enemies?

Will not such considerations be more and more perceived and felt, the more the subject of war shall be examined? It certainly does not require extraordinary powers of mind, nor a learned education, to see that war is not made and carried on by that "LOVE" which "worketh no ill to his neighbour;" nor by men's "doing unto others, as they would that men should do unto them;" nor by the "wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Must it not then be evident to all, who duly reflect, that war *originates* in that wisdom which is from beneath; and that it is usually *conducted* on maxims and with a spirit as hostile to the Gospel as they are fatal to the peace and the lives of mankind?

The darkness, the sophistry, and the delusion, by which men have been made to believe, that they could be "*followers of the LAMB*" in making war on each other, is, we trust, rapidly passing away. The time, we hope, is near, when not only ministers, but all classes of Christians, will be "of one heart and one soul" in ascribing praise to the "God of Peace," that they lived to see the day in which Peace Societies were formed in our land.

It is not the wish of the Massachusetts Peace Society, to prescribe the manner in which their respected brethren can best exert their influence in the glorious cause of humanity and peace. But a co-operation in some form is not only cordially desired, but strongly anticipated.

The constitution of our Society was designed to embrace the friends of peace of every name. The Society is accordingly composed of men of different sentiments, both as to politics and religion. It is wished that this amiable and conciliatory principle may be extended throughout Christendom; and that all, who love our Lord Jesus Christ, may become united in one grand and persevering effort to give peace to the world.

Having frankly stated our views and our request, we have, brethren, only to add our fervent prayer, that the God of Peace may be with you, and that the spirit of peace may guide every measure which you may adopt in relation to the all-important object which has now been proposed.

By order of the Board of the Massachusetts Peace Society, and with the advice of the Council of Correspondence.

NOAH WORCESTER, *Corresp. Sec'y.*

Boston, March 5, 1816.

*Extracts from the Sunday School Repository, London, January, 1816.*

WE rejoice exceedingly that the cause of Sunday Schools has been alluded to before a Committee of the House of Commons, and that the facts and reasonings which were adduced on this subject, so clearly proved the vast importance of these institutions. Their incidental advantages among the lowest classes of Society, too frequently pass unobserved; while they are silently diffusing a moral tone of feeling among the poor families, which is highly calculated to check vagrancy and disorder, and to produce regularity, cleanliness and industry. So that not only on religious principles, but on the principles of patriotism and virtue, Sunday School Teachers are bound to become increasingly zealous and laborious in their employment. We now beg leave to present our readers with extracts from the evidence of the Gentlemen who were examined.

*Extracts relative to Sunday Schools, from the Minutes of Evidence taken before the Committee of the House of Commons appointed to inquire into the state of Mendicity in the Metropolis and its immediate Neighbourhood.*

Joseph Butterworth, Esq. M. P. Member of the Committee.

"I would beg to state to the Committee, that from much observation I am satisfied that Sunday Schools, if properly conducted, are of essential impor-

tance to the lower classes of society. I have had occasion to inspect several Sunday Schools for some years past, and I have particularly observed the children, who at first came to the schools dirty and ragged, in the course of a few months have become clean and neat in their persons; and their behaviour, from my own observation, and the report of a great number of teachers, has rapidly improved: I allude to those schools where the teachers are gratuitous, as I find that no persons who are paid, do the work half so well as those who do it from motives of real benevolence. A large school which I frequently visit in Drury-lane, which has upwards of 600 children, has produced many instances of great mental and moral improvement amongst the lower classes of society. At this time there are no less than twenty chimney-sweep boys in that school, who, in consequence of coming there, have their persons well cleaned every week, and their apparel kept in decent order; I have the names of their masters: Some of the employers of those chimney-sweep boys are so well satisfied with the school, that they will take no child but what shall regularly attend it, as they find it greatly improves their morals and behaviour. In another school in Hinde-street, Mary-le-bone, there are eleven chimney-sweep boys. Some time ago, when I happened to be the visitor for the day, a woman attended to return thanks for the education her daughter had received in Drury-lane school: I inquired whether her child had received any particular benefit by the instruction in the school; she said, she had indeed received much good. And I believe the woman's words were, She should ever have reason to bless God that her child had come to that school; that before her girl attended there, her husband was a profligate, disorderly man, spent most of his time and money at the public-house; and she and her daughter were reduced to the most abject poverty, and almost starved. That one Sunday afternoon the father had been swearing very much, and was somewhat in liquor; the girl reproved the father, and told him, from what she had heard at school, she was sure it was very wicked to say such words. The father made no particular reply, but on the Monday morning his wife was surprised to see him go out and procure food for breakfast; and from that time he became a sober, industrious man. Some weeks afterwards she ventured to ask him the cause of the change of his character; his reply was, that the words of Mary made a strong impression upon his mind, and he was determined to lead a new course of life. This was twelve months prior to the child being taken out of the school, and his character had become thoroughly confirmed and established; he is now a virtuous man, and an excellent husband. She added, that they now had their lodgings well furnished, and that they lived very comfortably; and her dress and appearance fully confirmed her testimony. I have made a particular inquiry of a great number of teachers who act gratuitously in Sunday Schools, and they are uniformly of opinion, that Sunday School instruction has a great tendency to prevent Mendicancy in the lower classes of society. One fact I beg to mention, of Henry Haidy, who, when admitted a scholar at Drury-lane school, was a common street beggar; he continued to attend very regularly for about eight years, during which time he discontinued his former degrading habits: On leaving the school he was rewarded, according to the custom, with a bible, and obtained a situation at a tobacconist's, to serve behind the counter. His brother was also a scholar; afterwards became a gratuitous teacher in the same school; obtained a situation, and, up to the period of his quitting London, bore an excellent character."

Mr. John Cooper.

Q. Do the children of the poor in Spitalfields attend Sunday Schools, or any other places of instruction? A. A considerable number of them do.

Q. Have you observed any benefit from the instruction given at those schools? A. I and my colleague, who generally accompanies me, spend about two evenings in a week in Spitalfields, in visiting cases. We have a district assigned to us, which is under our care, as connected with the Spitalfields Benevolent Society; and we have been very much struck indeed with the benefits, in a variety of senses, which those families have derived where

The children attend Sunday Schools: indeed, so much have we been struck with this, that in almost every case we could tell, by the appearance of the children, and their behaviour, and the appearance of the habitations frequently, whether the children were in the habit of receiving any instruction or not. I have been connected with Sunday Schools for the ten years past, and have been a visitor to a large Sunday School for these last eight years and a half, in which there are between six and seven hundred children instructed; and the beneficial effects, in so many respects, have appeared to me so obvious, that I have for some years considered that Sunday Schools, above all other institutions with which I am acquainted, are most calculated to better the condition of the poor.

Mr. John Daughtry.

Q. What are the best means of curing and preventing the evil of begging in the streets?

A. ————— It is difficult perhaps to state facts which prove the direct influence Sunday and other schools have upon this evil. But the proper observance of the Sabbath by the lower orders of society, has a most important influence on the moral character and general comfort of their families; and it will rarely be found to happen, that poor persons so brought up, and who had also the advantage of suitable instruction, have become mendicants. Sunday Schools, perhaps, above every other means, promote among the poor this much-neglected duty; the children are not only taught the sacred obligation of the Sabbath, but are habituated to observe it, by being regularly conducted to public worship. Such is the effect on the poor in general, of a stated attendance on the public service of religion, that those who are accustomed to visit them, are in most cases able to discern it in the very aspect of the family. Where the Sabbath is observed, you may expect to find, in even the poorest, cleanliness, decency, and civil behaviour; but where it is violated, the reverse of these are often met with. In the course of inspecting the condition of several hundred families, for the purpose of affording some relief to the necessitous and deserving, the most filthy and wretched of the whole was one in which the father was found working at his trade on the Sunday; his children having never, to their recollection, been in a place of worship, and none of them taught even the alphabet. Instead, however, of working on a Sunday, it is much more common to find men of this class of the poor in bed at noon, and in a state of intoxication at night. Numerous as are still such instances of depravity, more than fifteen of them out of twenty will be found to have had no such instruction in early life, as is at present afforded by Sunday Schools. Persons who have been for many years connected with these institutions, and have anxiously traced the destination of many of the children that were formerly under their care, can point out great numbers, who being grown up into life, are now good members of society; *but they have never discovered any instance of one becoming a mendicant.* Youthful beggars are found, with few exceptions, unable to read. It has occasionally happened, that such children have applied for admission to a Sunday School, sent by the kind interference of persons who have seen and pitied them in the streets, but they seldom remain many weeks; either they are disinclined to submit to the restraints which the discipline of a school imposes, or their worthless parents require their services on that day, as well as on others. Well regulated Sunday Schools are directly calculated to counteract the dispositions and habits that might lead to mendicity. In the course even of a few months after the lowest order of children have been admitted, their very appearance is observed to undergo a decided improvement; they are uniformly cleaner, and more tidily dressed; and their minds are evidently raised a degree further from the meanness and degradation of mendicants. But they do not, therefore, become assuming and impertinent; on the contrary, the order and subjection to which they are trained, and the instruction they receive in their moral and religious duties, excite a more respectful behaviour, and more correct feeling towards their superiors in general. The knowledge and moral influence of which the children thus partake, they communicate, in a greater



or less degree, to all their various families. Not unfrequently, too, the benefit, which in this way extends to the parents, is confirmed by a word of counsel and admonition from a teacher, who calls, perhaps, to inquire after an absent child, or to afford relief in case of sickness. Through such means, multitudes of the poor, who were before notoriously vicious and profligate, and were among the most likely to become mendicants, are now not less remarkable for the virtues, by which families, and society at large, are so much benefited. These remarks, in a great measure, apply to those day-schools in which the children are assembled on the Sunday, for moral and religious instruction; and are statedly conducted to public worship. If required, proof could be afforded of every part of the statement. In a school established at Hoxton a few years ago, where there were a great number of very depraved poor, the moral improvement in the neighbourhood is visible to all the inhabitants; and there are many instances which can be pointed out, of the most complete reformation in the morals and conduct of the parents, from the circumstance of the children having been introduced into the schools. In some instances they have taught their parents to read: a little girl I could point out, has taught her mother to read. As a branch of this school, another has been established at Haggerstone, a village at a short distance, which was proverbial for depravity; there are a number of brickmakers reside there, who are a most wretched set of beings; the face of that neighbourhood is completely changed in the course of the last year or two; and it is ascribed by all to the institution of the school there. Such is the ingenious benevolence of the persons belonging to those schools, of which I am not one at present, that they have formed societies for visiting children that are sick, belonging to the schools, or others; for it is well known that the sickness of children occasions a pressure upon the family. And the poor have expressed such surprise at the interest taken in their welfare, and the welfare of their children, that it has had the best possible effect. This I know can be confirmed by positive proof of the good resulting from such institutions.

Mr. William Hale.

Q. Have you made any observations on the state of Sunday Schools in your neighbourhood? A. O yes; there has been a great alteration in the moral condition of Spitalfields since their establishment:—the character of the poor of Spitalfields is very different from what it was thirty or forty years ago; you never hear of any attempt to riot there. I know at one time there were individuals sent up from Nottingham with a view to effect something like what they were doing there; and that they have been more than once excited to riot during the last war, and yet that they were very quiet; great care is taken of their mental and moral improvement. And, I believe, no instance is to be found where so multitudinous a poor congregate together in so small a space, with so little inconvenience to their neighbours.

Q. You have reason to think that the instruction given in those schools has had an effect on the poor of that district? A. No doubt of it, it leads them to better habits, generally speaking. The poor who have had their children educated there, benefit very much by it themselves; even although they cannot read, it teaches them to be sober and frugal."



*Extract of a letter from a Clergyman of Walnut Creek, Erie county, Pennsylvania, to the Editor of the [Chillicothe] Weekly Recorder, dated February 16, 1816.*

MORAL Societies have been formed throughout Erie Presbytery generally. We have formed one in each of my congregations. We have also formed a Female Cent Society in each, to which there is a respectable number of subscribers—the funds of these are to be appropriated solely for the education of poor, pious youth, for the Gospel ministry—the first donation will be made to the Theological School at Princeton.